

The Classical Bulletin

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Rev. James A. Kleist, S. J., Editor. Subscription price: One Dollar a Year.

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Vol. V

JUNE, 1929

No. 9

A Curious Instance of Personification

Greek and Latin writers made a comparatively sparing use of personification, that "figurative endowment of things with personality or human attributes." It is worthy of note that among the few things which the ancients transformed in thought or speech into persons were their ships. The third book of Thucydides abounds in illustrations of this usage.

Deliberate ravaging of a hostile country is properly a human action; hence Thuc. iii, 91 says that "Nikias with his ships sailed to the coast of Loeris and after ravaging the country returned home." But the same act is personified and attributed to the ships themselves in ch. 7: "The ships in passing ravaged the coast of Laconia." Perhaps the substitution of "the fleet" for "the ships" would bring the rendering a trifle nearer to English idiom.

Again, to receive pay for military service is a distinctly human act, but in ch. 17 Thucydides speaks of ships receiving the same wages as soldiers on land. Since English idiom cannot follow the Greek in every detail, it may be best to adopt Jowett's translation, "The sailors in the fleet all received the same pay." In ch. 33 "The ships would have been forced to put in and fortify themselves on shore."

Chapter 36 in particular must have been written in a personifying mood. A trireme which was to announce the determination of the authorities is called ἄγγελος τῶν δεδογμένων and ships which were to bring relief are styled βοηθοί (terms strictly applicable to human agents only); moreover, such human qualities as "daring" and "audacity" are personified and ascribed to ships. Jowett boldly renders thus: "That Peloponnesian ships should have the audacity (τολμήσασαι) to find their way to Ionia and assist the rebels, increased their fury."

In ch. 78 we find ourselves on ground more familiar to us and seem to be listening to a modern account of a naval battle, when we hear that "the united fleet made an attack on the Athenians." Orders and commands on the other hand should, we think, be addressed to rational beings only and we are somewhat surprised to learn (ch. 81) that "they ordered the ships to sail round," and even (ch. 25) that "ships had ascertained that supply vessels were on their way to Athens."

In this detail of style Homer, whom Aristotle judged "unequalled in diction," leads the way. *Odyssey* xiii, 88:

"Thus she swiftly sped and cleft the ocean wave,
Bearing a man, the peer of gods in counselling."

Personification in Homer, by the way, is a topic by itself. The stone of Sisyphus is "remorseless" in its bounding down into the valley, the flying arrow is "yearning" for its mark, the javelin is "thirsting" for the foeman's blood, and the spear-point, passing through the hero's breast, is "passionate."

Caesar's *Civil War* is proof that Latin writers, too, see nothing strange in representing ships as intelligent beings. Thus ii, 6: "When the triremes sighted the flag-ship of Brutus, they instantly rushed upon it." Again ii, 6: "The ships made an attack upon them and sent them to the bottom." ii, 7: "The ships quickly withdrew from the engagement" and "Neither sight of fatherland nor encouragement from kin was there to spur the ships on to risk everything." Better still is this line in iii, 28: "Since our ships did not know what position the rest had taken, they anchored off Lissus"; or this in iii, 14: "One of the ships disobeyed orders" (non obtemperavit). The *Gallie War*, too, has a bold personification in iii, 13: "The ships were afraid."

A survey such as this is not fruitless. It reveals a trait of the Greek and Roman character. The study of the idiom of any people holds the mirror to the national mind; and an insight into a nation's mind has always been considered a legitimate reward for the study of that nation's language and literature. The ancients were able to see in their ships companions intimately associated with them in their great enterprises; they had the gift of endowing them, as it were, with intelligence and a capacity for human acts. No wonder. The Greeks and Romans were seafaring nations. Their livelihood depended largely on the sea. The sea was their element. A Greek or a Roman and his ship were a moral unit, one person.

Moreover, this brief study may throw light on a passage which without such illumination must remain somewhat of a puzzle. In Thuc. iii, 4, the Mytilenaeans, when blockaded by an Athenian fleet, sent envoys to Athens εἰ πως πείσειαν τὰς ναῦς ἀπελθεῖν. The usual interpretation of this line regards an omitted τοὺς Ἀθηναίους as the direct object of the verb, and the accusative with the infinitive as object to the whole phrase: "They sent envoys to Athens in the hope of persuading the Athenians to the end that their ships might depart."

But this is a clumsy construction, although its grammatical possibility cannot perhaps be denied. In any case, there seems to be no need for so strained an explanation. If ships can be "ordered" or "compelled" or can "receive wages," they certainly can be "induced" or "prevailed upon" to act. Consequently the present inquiry into one phase of Greek personification, however limited it may be, makes it plausible that the passage under discussion is merely a particular instance of the general Greek tendency to personify ships. "The Mytilenaeans sent envoys to Athens in the hope they might, by a little diplomacy, induce the fleet to retire."

Modern languages are, on the whole, rather lavish in the use of personification, and yet, when Colonel Lindbergh told the world that "WE flew to Paris," the American reader gave a gasp. He soon recognized, of course, the perfect propriety of the illustrious aviator's identifying himself in his great achievement with his monoplane, in much the same way as an old Greek might personify and identify himself with his ship. What the ship was to the ancient, the air-craft is to the modern *audax Iapeti genus*.

St. Louis, Mo.

JAMES A. KLEIST, S. J.

A Note on Horace's "Exegi Monumentum"

"I have wrought out," the poet sings, "a memorial more enduring than bronze, and loftier than the towering pyramids; that neither corroding rain nor buffeting winds have power to ravage, nor the fast fleeting years and time's lengthy orb: I shall not wholly die."

There is a wide divergence of viewpoint between a college sophomore's brusque characterization of these lines as "sheer boastfulness," or "a bit of Roman bragadocio," and Professor Mackail's belief that in this Epilogue Horace "has, in a few splendid lines, equally free from doubt and from arrogance, anticipated the verdict of mankind" (*Classical Studies*, p. 157). The divergence, however, is partially bridged over by the judgment of an earlier critic, Scaliger, who says that in the ode Horace "fastum miscuit cum maiestate," which a sympathetic reader of Horace would make out to mean that the poet professed a dignified pride in his poetic achievement. Apart from the fact that Horace's lines may have been reminiscent of Pindar's Sixth Pythian Ode, the sentiment is by no means uncommon in Roman writers, as Professor Shorey's enumeration (in his excellent edition of the *Odes*) of similar instances in Propertius, Ovid, Phaedrus, Martial and Lucan amply testifies. Nor, indeed, is there a lack of examples in our own literature. Robert Southey's lines in his poem "The Scholar" are well known:

My hopes are with the Dead; anon
My place with them will be,
And I with them shall travel on
Through all Futurity;
Yet leaving here a name, I trust,
That will not perish in the dust.

And there is the epitaph of John Harrington, Queen Elizabeth's godson:

Still lives the Muses' Apollonian son,
The Phoenix of his age, rare Harrington!
Whose *Epigramma*, when time shall be no more,
May die, perhaps, but never can before.

To take a final instance from another craft and another land, the story is told of Michelangelo that when he had completed his great statue of Moses, he tapped the pedestal with his sculptor's mallet and, facing the statue, exclaimed: "Speak of me to the ages!"

With these and similar modern instances to parallel the ancient, it might seem that Horace in his *Exegi Monumentum* but expressed a pride natural to the artistic temperament, a pride habitual to the doer and the creator. Though such a conclusion cannot wholly be gainsaid, I do not think it takes sufficient cognizance of peculiar factors in the pagan philosophy of life. The pride the ancients expressed in their accomplishments nearly always contained an admixture of hope, a certain wistful aspiration for literary and artistic immortality. In a word, they desired nothing so much as the boon of imperishable fame. Nor is the reason far to find. For though the Greeks and Romans had religion, and believed in an after-life, it did not help them to die. When Achilles said that he would rather have been the meanest serf on earth than king among the dead, he was the unconscious prophet of two civilizations. To the ancients death meant going to an unsubstantial world. At the best, "the soul was like a bat in a ghostly tree," while the man lay rotting in his grave. Horace himself cries out (*Odes*, II, xx): "All clamorous grief were waste of breath, and vain the tribute of a grave." Consequently, even old age was an uninviting prospect, because as one grew old one could no longer taste what life could give, and the end of all was the journey to a place where there were no gifts. The single consoling hope they had was to leave behind achievements that would live long in the memory of man: this was not to die! Cicero has well expressed the thought in his plea for Milo: "*Sed tamen ex omnibus praemiis virtutis, si esset habenda ratio praemiorum, amplissimum esse premium, gloriam; esse hanc unam, quae brevitatem vitae posteritatis memoria consolaretur; quae efficeret, ut absentes adessemus, mortui viveremus; hanc denique esse, cujus gradibus etiam in caelum homines viderentur ascendere.*"

Lacking the divine grace of a supernatural revelation, the pagan philosophy of life was ignorant of a loving God, who would be also man's reward. Hence they took refuge in the aspiration for natural immortality, the immortality of fame and glory, which, while it is less noble than the Christian aspiration and belief, is not without a natural dignity and nobility. It is in this light that we must read such poems as Horace's *Exegi Monumentum*. For then we shall see that, even as the verdict of mankind has proved his words were no idle boast, so, too, in their utterance they were less the expression of arrogance than of a proud hope that the poet had builded a place in the memory of man that the numberless years would leave untouched as they passed.

Naples, Italy.

ALLAN P. FARRELL, S. J.

A Plea for Courses in Latin Literature

To the ordinary undergraduate the range of Latin literature is likely to appear singularly narrow in limits of time. Eighty odd years, comprising the periods of Cicero and Augustus, include most of the authors many an undergraduate sees. Plautus and Terence, of course, often find a place in the Latin curriculum of the college and extend the range of years to pre-Ciceronian times. But Accius, Pacuvius, Ennius, Cato the Elder—these are but names; and often enough even the names are unfamiliar.

A chosen few among our students will, it is true, carry their classical interest into graduate study; but it is really the business of a full-fledged college course of Latin, extending as it does over full four years on a foundation of four years of high school Latin, to give a fairly complete first view of the field to students majoring in Latin as undergraduates. There is, of course, the exceptional case of the student who devotes leisure hours after securing his A. B. to a widening of his appreciation of classical literature and to making an acquaintance with authors he has not previously seen. But as such interest is unfortunately of the rarest occurrence among American holders of the bachelor's degree, it is clear that, as a general rule, our students' appreciation of Latin must be gained, if gained at all, in his academic years.

As a means towards this desirable result, the usefulness of formal courses in individual authors is evident. But the best effort spent on individuals necessarily falls short of what should be the ideal: a systematized and comprehensive view of Latin literature as a whole. Intensive readings in Dickens and Thackeray and a half dozen other English authors would not give the student of English an adequate concept of the real scope and diversity of English letters. And the same is true of Latin.

The obvious solution of the problem is a carefully arranged course in the history of Latin literature. A literature course, arranged on a basis of lectures and reports, lends itself naturally to vital and interesting treatment. Comparative studies and discussions of interesting topics that are apt to escape the ordinary author courses find their natural place here. The interplay of social and historical background with literary output, the dependence of Latin letters on Greek models, the question of native genius and contributions—these and many other topics are gradually and naturally developed in a general literature course. Properly handled, such a course widens the student's outlook and, if in his high-school years he has gained the impression that Romans and Roman letters were lacking in human interest, the conviction is now forced on him that he was mistaken. Latin literature is something more human, more pleasant, more approachable than it appears to be in the high school. Then there are the problems of literary antiquities, subjects fitted rather for graduate and seminar work; but the college professor may at least touch on them and perhaps lead a student now

and then to a deeper interest in classical philology. If the future of the college is to be secured, it is but fair that the college should do its share in securing it.

A literature course is best arranged on a basis of lectures and reports; but it goes without saying that its value lies, as far as possible, in readings in the authors studied. Especially is this the case with the authors of the Silver Period, since they are for the most part unfamiliar to the student whose course in Latin ends with Sophomore. The fluctuations in the interests of specialists react most unfavorably on large groups of humbler classicists; and it seems deplorable that to-day such undeserved neglect should have fallen to the lot of the post-Augustan writers. Though we cannot give them attention equal to that bestowed on their more fortunate predecessors, we ought at least to pay them the courtesy of a semester survey course.

To be sure, the danger of the haphazard and the superficial is ever-present in such survey or "selection" courses. But even haphazard and superficial treatment means at least a bowing acquaintance with authors outside the ordinary undergraduate routine; and a bowing acquaintance, if nothing better can be had, is still better than utter ignorance. In a survey course, especially if it extend over a full year, is to be found the best method of insuring a minimum knowledge of Latin literature from its beginnings to the close of the first or second century of our era, and of giving the student at least a taste of the excellence of Roman letters as a whole. Such minimum knowledge and such a taste it ought to be our aim to inspire in every undergraduate who elects Latin as a major or minor subject in his college course.

St. Louis, Mo.

WILLIAM C. KORFMACHER.

Intercollegiate Latin Contest

The annual Latin Contest conducted by the colleges of the Missouri and Chicago Provinces was held this year on April 3. The passage for sight translation was taken from Curtius' *Historiae Alexandri Magni* (IV, 2). The prose composition was based upon Cicero's *In Quintum Caecilium* (36, 41, 42). An English version of these paragraphs was set for re-translation into Latin.

The winners of the first ten places were as follows:

1. Edward J. Overcamp, St. John's College, Toledo.
2. Jack Hodnett, St. Louis University.
3. John E. Keating, Loyola University, Chicago.
4. Roy Boedeker, St. Louis University.
5. Paul G. Steinbicker, St. Xavier College, Cincinnati.
6. Henry Umscheid, St. Mary's College, Kansas.
7. Albert J. Muckerheide, St. Xavier College.
8. Albert J. Worst, St. Xavier College.
9. Bernard J. Muller-Thym, Rockhurst, Kansas City.
10. Malcolm Bartley, St. Louis University.

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Vol. V	June, 1929	No. 9
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The annual convention of the Jesuit Educational Association, Central States Division, will be held at Loyola University, Chicago, August 17-21. The Classics section will hold its sessions on the first three days. The program has been arranged to include both research and pedagogical subjects, pertaining alike to college and high-school phases of the classics. A new feature will be several small-group discussions of points that have a direct bearing on classroom procedure in the high school.

It has been our ambition from the start to conduct the BULLETIN without having recourse to the expedient of inserting advertisements in our pages. We feel that such advertising would detract from the compactness and simplicity of the publication. We have no higher financial aim than that of meeting expenses, and we feel that our subscription list should be ample enough to put the BULLETIN upon a paying basis. In order that we may be enabled to continue this policy, we wish to make another appeal to our readers to assist us in increasing our present circulation. If each of our readers would enlist one new subscriber for next year, our problems would be completely solved and our stability assured.

There are still English teachers "reactionary" enough to maintain that an undergraduate major in Latin and Greek—nay, even a year of graduate work in the

classics—is a better preparation for teaching English literature than early specialization in English itself. Some of the most prominent lecturers in English literature at Oxford and Cambridge, such as Quiller-Couch, Tillyard, F. L. Lucas, et al., are classically trained men, who did not prepare for their position as English teachers by specializing in that subject as undergraduates. But, alas, with our present standards in education the mere suggestion of such a course will probably be looked upon as heresy.

Franciscan Classical Activity

The decision of the Franciscan Educational Conference to devote its Tenth Annual Meeting to a symposium on the classics turned out to be an important one for the cause of classical education in this country. Abundant evidence that classical studies are in a vigorous condition among the Franciscans is only one of the encouraging things that the report of the conference contains. There are a number of valuable and scholarly papers which seem worthy of a wider circulation than the mere printed report of the proceedings can give them. See *A Symposium on the Classics: Report of the Tenth Annual Meeting of the Franciscan Educational Conference*, Hinsdale, Ill., June 29, 1928.

There is, for instance, the monograph on *The History of Classical Education in the Church* by Fr. Ansear Zawart, O. M. Cap. Here is a work (it covers 163 pages) of much inspirational value to the Catholic classicist. Fr. Zawart with admirable scholarship traces the continuity of the classics in the Church from St. Paul to our own day and shows that there has been no period during which the great leaders of the Church ceased to make use of the literary heritage of Greece and Rome in the intellectual and moral development of the faithful. The narrative is particularly excellent in its statement of the attitude towards the classics in education prevailing at the pivotal periods in western European history. It is shown that almost uniformly during the Patristic period and the early Middle Ages (6th to 9th centuries) the Greek and Roman authors were studied for their cultural and moral values and were the staple element in the education of the times. With the arrival of Scholasticism, however, there occurred a shifting of emphasis. "In the latter half of the ninth and during the tenth century a change in the time-honored educational system was being prepared," says Fr. Zawart. "It was the coming of Scholasticism. This meant no complete break with the past as has been supposed. It was only a temporary retrenchment of the classics, a shifting of the point of importance in the educational program and in the course of studies. . . . Briefly, where hitherto the classics had occupied the position of importance, this was now accorded to the philosophy and the theology of the schoolmen." The place of the classics was analogous to the one they occupy in the educational scheme to-day; they were not neglected entirely. Indeed, as Fr. Zawart points out, at some schools, notably Chartres and Orleans, the traditional emphasis on

the classics did not give way before the scientific spirit of the age, and it was at Oxford that the Franciscan Roger Bacon foreshadowed the coming of Humanism by his severe and somewhat unjust criticism of the University of Paris for its neglect of the classics.

Fr. Zawart treats the Renaissance as he treats the Middle Ages, i. e., as a shifting of the emphasis placed on the classics and not as a complete rediscovery of them. He says: "No one will deny that the Renaissance represents a deeper and more intelligent study of the classics or classical antiquity in general. But if the admirers of this period wish to imply thereby that the classics had been previously brushed aside and were resurrected by means of pagan antiquity, their contention lacks the confirmation of experience and of the content of the medieval curriculum of education. The works of classical antiquity had at no time disappeared in the Church as, we believe, we have sufficiently shown." The author then deals with the erroneous belief that Humanism was an offspring of the Reformation and shows that the "humanism" encouraged outside the Church was a complete break of the natural with the supernatural which eventually paved the way for the rationalistic philosophies of subsequent centuries.

Fr. Zawart's treatment of this much-misrepresented period is clear and convincing and is easily the best spot in the paper. The monograph closes with a review of the classics in modern times. If a criticism of this brief History of Classical Education in the Church might be offered, it would be in the form of a regret that Fr. Zawart does not bring the same discrimination and wide historical knowledge to the treatment of this period that he does to the Renaissance and the Middle Ages. One wishes that, instead of confining the rest of his story to the history of philology, he had traced the progress of Humanism against the background of the new philosophies of the 17th, 18th, and 19th centuries. Had he elected such a treatment we are sure he would have had many valuable things to tell us about the unpopularity of the classics in our own day.

The paper of Fr. Andrew Neufeld, O. M. Cap., M. A., on *The Value of the Classics* is an intelligent comment on the report of *The Classical Investigation* of the American Classical League. The section on the cultural value of Latin and Greek and its relation to English literature is particularly good. The report contains four other papers on such topics as College Entrance and Graduate Requirements in the Classical Languages, Methods and Textbooks in the Classical Course, the Training of the Teachers of the Classics, the Greek Problem, and the Tradition of the Classics in England, all of which are worth careful reading. At the conclusion of the report there is a bibliography for the study of the classics arranged by Fr. Thomas Ameringer, O. F. M. Ph. D. The large number of references it contains on a wide variety of classical topics will recommend it to the classical teacher.

St. Louis, Mo.

CALVERT ALEXANDER, S. J.

The Cambridge Ancient History, Vol. VII

Acquaintance with the background is apt to breathe life into one's teaching. The modern teacher of the classics is very fortunate in having such a background. Recent excavation has unearthed the centers of a civilization that once fostered the rude beginnings of that ripe culture with which the classical student is immediately concerned. Against this background of pre-Hellenic culture, Hellas is seen in a truer light. But no less important is a knowledge of its decadence; for even decadence is a forward step in the history of the world. In the study of Hellenistic civilization the classicist sees the ultimate working-out of principles and institutions that may have seemed to him, in his study of the classics, not only excellent and flawless, but perhaps real masterpieces of human genius. It is only the sequel of a story that brings the disillusion, only the collapse of a building that reveals the original flaw.

The seventh volume of the *Cambridge Ancient History* is unique in this that it brings before the reader two disparate subjects, the aftermath of Greek history and the beginning of Roman. The first nine chapters tell the story of the Hellenistic kingdoms; chapters ten to twenty-six are given to the rise of Rome down to the days of Pyrrhus. Vast as the mass of detail is, the reader has not the sense of being hopelessly lost in it. There are numerous overlappings, to be sure; but the lucidity of presentation is helped by suitable cross-references. The value of this volume of nearly 1,000 pages is enhanced by 65 pages of bibliography, besides a special chapter on the sources for the tradition of early Roman history. There are, moreover, fourteen maps, plans, and tables, all of value to the teacher. As for the price, book lovers are becoming anxious when they see it rise with each successive volume (\$7.50, \$9.00, \$9.50, \$10.50), the more so because the physical make-up of these books is in no way extraordinary.

While Volume VII awaits the final verdict of the trained historian, a word or two of comment from the general reader may not be unwelcome. As a whole, the work under discussion lacks somewhat of the unity that generally characterizes a great piece of art. Uniformity of style is not possible when the task of writing is divided among fourteen contributors. The political element greatly predominates over the literary. But the reader has perhaps no right to complain, for it seems unfair to criticize authors for such limitations as they have deliberately chosen to impose upon themselves. The first section of the volume is of great interest to the teacher of Greek. The leading ideas of the new period are clearly set forth in an opening essay. The coming of the Celts is cleverly thrown in "to give a strong contrast to the Hellenistic order which conceived of the world of men in terms of Hellenistic thought." The classical reader is almost driven to contrast East with West. About 1000 B. C. Agamemnon and his chieftains cross the Aegean and upset a little corner of the Near East; and there are eloquent bards at hand to sing of the achievement. About the same time the Celts quit

their homes in Germany and, under pressure from the Nordic races, cross the Rhine and cause an even greater disturbance; but only fossils and burial places remain to speak of the upheaval, although the Celtic genius for music and poetry stands acknowledged. Athens, so dear to the Athenian, loses now in political position, but gains in spiritual influence; shorn of her freedom, she is still attractive as a center of thought. The old City-State is fast disappearing, and with it go Greek patriotism and national feeling, such as they are. History is instructive; there is hardly a word so familiar to the Greek student as *πόλις*; and yet, what a fresh conception of its classical meaning he gains from the story of its later substitutes! Cosmopolitanism, and its native soil, the *oecumene*, are beginning to form, and "awareness of the world as a place in which he might anywhere make his home, if he chose . . . entered into the everyday consciousness of the Greek in the Macedonian age as never before." But monarchy or league, let alone "the world," could not replace the City-State, and hence cosmopolitanism went hand in hand with intense individualism. The mention of Alexandria recalls the services rendered to Greek literature by the Alexandrian scholars whose work on the Homeric poems is best known to-day, but "it is probably in regard to Lyric Poetry and the Drama that these scholars have the greatest claims on our gratitude." Alexandrian poetry is meagre in volume but brilliant. Strangely enough, the verse of Callimachus, Apollonius and Theocritus dies with its authors, only to reappear, two centuries later, in Latin and in the world's new capital. It was the technical sciences (geography, mathematics, physics, medicine, natural history, philology) that chiefly engaged the prose writers of the time. Religious syncretism was the fashion of a time, when religions, none too rigid in their tenets to begin with, came into contact with ideas which they could not afford simply to brush aside; but the modern syncretistic conception of history quits the bedrock of fact when it assumes that Christianity *was formed* by the fusion of heretical Judaism and cosmopolitanized Hellenism. Nor can St. Paul's reproach (I Cor. 1:22, "The Jews require a sign and the Greeks seek after wisdom") be quoted as a witness *against* "the fundamental tenet of Judaism 'that religion must be revealed,'" for of all N. T. writers St. Paul is the most vigorous in protesting that he owed his gospel to a direct revelation from God. The City-State gone, men found themselves at the mercy of the world. The consciousness of their weakness and inadequacy brought forth the new philosophies which were to teach the art of life and to be the training and healing of the soul. A sympathetic account is given of Zeno and Epicurus, with their respective systems, which supplied a need of the times. The account of Stoicism closes with this just estimate: "The Stoic paid a high price for his independence and the 'unconquerable soul.' . . . To render himself invulnerable, he turned his heart into a stone: he made a solitude, and called it peace. It is magnificent, but it is not peace."

The section on Rome, the larger of the two, is not less

rich in interest. An illuminating feature of the rise of Rome is its cautious steadiness, as if premeditated from the start. The traditional story of the kings is discredited, yet "various considerations unite to prove that beyond all doubt monarchy was one of the early phases in the constitutional development." The figures of the kings, Romulus excepted, "are built round a kernel of fact." Here more than elsewhere the editors adhere to the principle of *divide et impera*. The early constitution is unfolded step by step, and the Vergilian *Tantae molis erat* assumes all the more significance. Everywhere the ordinary Roman was a "masterful person," unlike the ordinary Greek. Many terms familiar to the classical student, such as *gens*, *plebs*, *paterfamilias*, are here met embedded in their first environment and laden with their first freshness.

It was a stirring time, "rich in novelties in art and architecture, engineering and town-planning, education and scientific research." Was there ever an epoch in which the Mediterranean world presented such a scene of restlessness and adventure as it did after Alexander's march into the mysterious Orient? The result was not quite what might have been anticipated; the Orient never became Greek; but it was that march that created the *Diaspora*; the center of gravity was shifted eastwards and, in the West, there was room for the slow but steady emergence of a new great power. Had Alexander led his Greeks and Macedonians West instead of East, there might have been no Rome. "The final achievement of the Hellenistic movement was the conception of a world, that is the world of ancient civilization, as in a sense a single community—the *oecumene*, with the Greek *Koine* as almost a universal language." But this *oecumene* was to have its pivot not in the East but in the West. The Greeks had no aptitude for world dominion and the successors of Alexander were divided from the outset. Altogether it was a magnificent pageant; seen from the vantage-ground of Christianity, its purpose was to unify the world and pave the way for the Gospel.

No teacher of the classics can disregard the lessons of history without warping his perspective of the classical world.

St. Louis, Mo.

JAMES A. KLEIST, S. J.

Reading and Translating Latin, by Hugh P. O'Neill, S. J., and William R. Hennes, S. J. 64 pages. Loyola University Press, Chicago, Ill., 1929. Retail 16c.

This booklet is a reprint of two series of articles which appeared in the CLASSICAL BULLETIN in the course of the past two years. The welcome which these articles have already received is sufficient assurance that the methods advocated by their respective authors have been a distinct contribution to the pedagogy of Latin. Both writers have emphasized the functional, as distinct from the analytic method of approach, and while neither would be willing to have his work characterized as a labor-saving device, both have presented the busy teacher with definite methods of procedure well calculated to secure tangible results.

K. M. J.

The Classical Bulletin

VOL. V October, 1928—June, 1929 INDEX

I. INDEX OF ARTICLES*

- Apology of Plato, (R) *Francis A. Preuss, S. J.* 45.
- Bibles, English in English, (R) *James A. Kleist, S. J.* 36.
- Cambridge Ancient History, Vol. VII, (R) *James A. Kleist, S. J.* 68.
- Catullus and the Moderns, *Homer F. Rebert.* 25.
- Christian Latin Poetry, A History of, (R) *O. J. Kuhnmuensch, S. J.* 21.
- Christian Latin Prose, *Francis J. Moellering, S. J.* 29.
- Chrysostomi, Palladii Dialogus de Vita S. Joannis, (R). 13.
- Chthamalos, Meaning of, (E). 52.
- Cicero and Antony, (R) *George E. McGalloway, S. J.* 39.
- Cicero in Asia, (R) *George E. McGalloway, S. J.* 39.
- Classical Activity, Franciscan, *Calvert Alexander, S. J.* 70.
- Classical Convention of 1928, (E). 4.
- Classical Convention of 1929, (E). 68.
- Classical Myths That Live To-day, (R) *John C. Friedl, S. J.* 45.
- Classics and Poetry, *Thomas A. Johnston, S. J.* 1.
- Classics to the Vernacular, Transfer from the, *Calvert Alexander, S. J.* 14.
- Classics and Light Verse, *Thomas A. Johnston, S. J.* 34.
- Classics, Moral Training Through the, *Francis G. Deglman, S. J.* 17.
- Classics and the Teaching of English Literature, (E). 68.
- College, Medieval Latin in the, (E). 12.
- Coniugis ad Uxorem, Poema, *Otto J. Kuhnmuensch, S. J.* 53.
- Contest, High School Latin. 51.
- Contest, College Latin. 67.
- Crete, Rip Van Winkle in Ancient, *Sister M. Stanislaus, O. S. U.* 10.
- Criticism, Greek Rhetoric and Literary, (R) *James A. Kleist, S. J.* 13.
- "Dare," Compounds of, *Hugh P. O'Neill, S. J.* 51.
- Demosthenes, Three Private Speeches of, (R) *Francis A. Preuss, S. J.* 14.
- Derivatives, Latin and Greek, (E). 36.
- Drama in Latin Words, A Silent, *William R. O'Donnell, S. J.* 15.
- Eclogues and Georgics of Vergil, (R) *William A. Padberg, S. J.* 32.
- Education, A Collective Plan for Literary, *T. Corcoran, S. J.* 59.
- English in English Bibles, (R) *James A. Kleist, S. J.* 36.
- Examen, An Old Forerunner of the Particular, *James A. Kleist, S. J.* 2.
- "Exegi Monumentum," A Note on Horace's, *Allan P. Farrell, S. J.* 66.
- "Exegi Monumentum," (P) *Anthony F. Geyser, S. J.* 57.
- Etymology, Teaching of, (QB) *Francis A. Preuss, S. J.* 19.
- Fine Art of Writing Obscurely, The, *James A. Kleist, S. J.* 18.
- First Year Latin, (R). 40.

*E=Editorial, P=Poem, Q=Quotation, R=Book Review, QB=Question Box.

- Franciscan Classical Activity, *Calvert Alexander, S. J.* 70.
- Grammar and the Average Pupil, *T. Corcoran, S. J.* 48.
- Grammar, Personal Work on, *T. Corcoran, S. J.* 50.
- Greek Literature, St. Paul and, (R) *John Donovan, S. J.* 5.
- Greek Lyric Poets, (R) *James A. Kleist, S. J.* 14.
- Greek Rhetoric and Literary Criticism, (R) *James A. Kleist, S. J.* 13.
- Glyconic Verse, A New Theory of, *John Bonn, S. J.* 7.
- Hellenistic Civilization, (R) *Francis A. Preuss, S. J.* 61.
- Herculaneum, (Q). 16.
- Honors System at Toronto University, (E). 60.
- Horace's "Exegi Monumentum," A Note on, *Allan P. Farrell, S. J.* 66.
- Horace in the Summer School, *James A. Kleist, S. J.* 45.
- Humanism vs. Specialization in Teaching of Latin, (E). 20, 28.
- Dr. Johnson Imitates Juvenal, *Calvert Alexander, S. J.* 62.
- Juvenal, Satire of, (QB) *Francis A. Preuss, S. J.* 16.
- Latin Class, Clipping Pictures for, *William R. O'Donnell, S. J.* 43.
- Latin, Reading, *Hugh P. O'Neill, S. J.* 23, 30.
- Latin, Translating, *William R. Hennes, S. J.* 37, 46, 55.
- Latin, Metrical Reading of, *William C. Korfmacher.* 38.
- Latin in the College, Medieval, (E). 12.
- Liberal Arts Course, (E). 52.
- Light Verse, Classics and, *Thomas A. Johnston, S. J.* 34.
- Lindbergh's Trans-Atlantic Flight, (E). 61.
- Lindbergh, Carolus A., "Ipse Secum Loquitur," (P) *Anthony F. Geyser, S. J.* 57.
- Literature, A Plea for Courses in Latin, *William C. Korfmacher.* 67.
- Lyons, S. J., Death of William P., (E). 4.
- Lyric Poets, Greek, (R) *James A. Kleist, S. J.* 14.
- Medieval Latin in the College, (E). 12.
- Medieval vs. Classical Latin, (E). 44.
- Metrical Reading of Latin, *William C. Korfmacher.* 38.
- Metrical Reading of Latin Verse, (QB) *Francis A. Preuss, S. J.* 54.
- Moral Training Through the Classics, *Francis G. Deglman, S. J.* 17.
- Myths That Live To-day, Classical, (R) *John C. Friedl, S. J.* 45.
- "Narrationes Biblicae," (R). 40.
- New Theory of Glyconic Verse, *John Bonn, S. J.* 7.
- Pagan Literature, Why Study? *Francis A. Preuss, S. J.* 33.
- "Palladii Dialogus de Vita S. Joannis Chrysostomi," (R). 13.
- Participle, The Dreaded Latin, *Henry W. Linn, S. J.* 22.
- Particular Examen, An Old Forerunner of the, *James A. Kleist, S. J.* 2.
- St. Paul and Greek Literature, (R) *John Donovan, S. J.* 5.
- Personification, A Curious Instance of, *James A. Kleist, S. J.* 65.
- Petavius on Emulation in Schools, (R) *William J. McGucken, S. J.* 44.
- Philology, Linguistic Science and Classical, (E). 28.
- Pictures for Latin Class, Clipping, *William R. O'Donnell, S. J.* 43.
- Poetry, A History of Christian Latin, (R) *Otto J. Kuhnmuensch, S. J.* 21.

- Plato, The Apology of, (R) *Francis A. Preuss, S. J.* 45.
 Pliny, A Note on, *Stewart E. Dollard, S. J.* 39.
 Plural of Dignity in Gospel of St. John, *John Donovan, S. J.* 64.
 Prayer to the Sacred Heart, Latinity of, *James A. Kleist, S. J.* 24.
 "Psalterium Ex Hebraeo Latinum," (R) *James A. Kleist, S. J.* 5.
 Psychology, Ancient and Modern, (R) *Arthur P. Madgett, S. J.* 62.
 Rome, The Religion of Classical, *Donald J. Lyons, S. J.* 6.
 Roman Remains in Southern Spain, *P. J. McGowan, S. J.* 49, 57.
 Rostovzeff, Prof. Michael I, (E). 28.
 Rip Van Winkle in Ancient Crete, *Sister M. Stanislaus, O. S. U.* 10.
 Readers, To Our, (E). 29.
 Reading Latin, *Hugh P. O'Neill, S. J.* 23, 30.
 Reading of Latin, Metrical, *William C. Korfmacher.* 38.
 Reading Verse, On, *J. L. Beck, S. J.* 42.
 Reading and Translating Latin, (R). 69.
 Reading of Latin Verse, Metrical, (QB) *Francis A. Preuss, S. J.* 54.
 Religion of Classical Rome, The, *Donald J. Lyons, S. J.* 6.
 Saguntum, *P. J. McGowan, S. J.* 57.
 Satire of Juvenal, (QB) *Francis A. Preuss, S. J.* 16.
 Spain, Roman Remains in Southern, *P. J. McGowan, S. J.* 49, 57.
 Specialization in Teaching of Latin, Humanism vs., *Francis A. Preuss, S. J.* 20, 28.
 Le Style Est L'Homme Meme, *James A. Kleist, S. J.* 9.
 Summer School, With Horace in the, *James A. Kleist, S. J.* 45.
 Tarragona, *P. J. McGowan, S. J.* 49.
 Toronto, The Honors System at, (E). 60.
 Training Through the Classics, Moral, *Francis G. Degelman, S. J.* 17.
 Transfer from the Classics to the Vernacular, *Calvert Alexander, S. J.* 14.
 Translating Latin, *William R. Hennes, S. J.* 37, 46, 55.
 Transmarine Schoole, A Description of a, (R) *William J. McGucken, S. J.* 44.
 Vergil's Eclogues and Georgics, (R) *William A. Padberg, S. J.* 32.
 Vergil, Correct Spelling of, (QB) *James A. Kleist, S. J.* 40.
 Vergil and Ancient Critics, *Allan P. Farrell, S. J.* 41.
 Transfer from the Classics to the Vernacular, *Calvert Alexander, S. J.* 14.
 Verse, On Reading, *J. L. Beck, S. J.* 42.
 Verse, Metrical Reading of Latin, (QB) *Francis A. Preuss, S. J.* 54.
 Voadica, (R) *William A. Padberg, S. J.* 21.
 Vocabulary Drill, *William R. O'Donnell, S. J.* 15, 32.
 Wulffing, J. M., Honored by University of Munich, (E). 36.
 Wulffing, J. M., Death of, (E). 52.
 Xenophon, Anabasis III and IV, (R) *Francis A. Preuss, S. J.* 54.

II. INDEX OF CONTRIBUTORS

- Alexander, Calvert: *Transfer from the Classics to the Vernacular*, 14; *Dr. Johnson Imitates Juvenal*, 62; *Franciscan Classical Activity*, 70.
 Beck, J. I.: *On Reading Verse*, 42.
 Bonn, John: *A New Theory of Glyconic Verse*, 7.
 Corcoran, T.: *Personal Work on Grammar*, 50; *The Grammar and the Average Pupil*, 48; *A Collective Plan for Literary Education*, 59.
 Degelman, Francis G.: *Moral Training Through the Classics*, 17.
 Donovan, John: *St. Paul and Greek Literature*, 5; *A Plural of Dignity in the Gospel of St. John*, 64.
 Dollard, Stewart E.: *A Note on Pliny*, 39.
 Farrell, Allan P.: *Vergil and Ancient Critics*, 41; *A Note on Horace's "Ezegi Monumentum"*, 66.
 Friedl, John C.: *Classical Myths That Live To-day* (R), 45.
 Geyser, Anthony F.: "Carolus A. Lindbergh Ipse Secum Loquitur" (P), 57.
 Hennes, William R.: *Translating Latin*, 37, 46, 55.
 Johnston, Thomas A.: *Classics and Poetry*, 1; *Classics and Light Verse*, 34.
 Kleist, James A.: *An Old Forerunner of the Particular Examen*, 2; "Psalterium Ex Hebraeo Latinum" (R), 5; *Le Style Est L'Homme Meme*, 9; *Greek Lyric Poets* (R), 14; *Greek Rhetoric and Literary Criticism* (R), 13; *The Fine Art of Writing Obscurely*, 18; *Latinity of Prayer to Sacred Heart*, 24; *English in English Bibles* (R), 36; *Correct Spelling of Vergil* (QB), 40; *With Horace in the Summer School*, 45; *The Cambridge Ancient History*, Vol. VII (R), 68; *A Curious Instance of Personification*, 65.
 Korfmacher, William C.: *Metrical Reading of Latin*, 39; *A Plea for Courses in Latin Literature*, 67.
 Kuhnmuenech, Otto J.: *A History of Christian Latin Poetry* (R), 21; "Poema Coniugis Ad Uxorem," 53.
 Linn, Henry W.: *The Dreaded Latin Participle*, 22.
 Lyons, Donald J.: *The Religion of Classical Rome*, 6.
 Madgett, Arthur P.: *Psychology, Ancient and Modern* (R), 62.
 McGalloway, George E.: *Cicero and Antony* (R), 39; *Cicero in Asia* (R), 39.
 McGowan, P. J.: *Roman Remains in Southern Spain*, 49, 57.
 McGucken, William J.: *Petavius on Emulation in Schools* (R), 44; *A Description of a Transmarine Schoole* (R), 44.
 Moellering, Francis J.: *Is Christian Latin Prose Inferior?* 29.
 O'Donnell, William R.: *A Silent Drama in Latin Words*, 15; *Vocabulary Drill*, 32; *Clipping Pictures for Latin Class*, 43.
 O'Neill, Hugh P.: *Reading Latin*, 23, 30; *Compounds of "Dare,"* 51.
 Padberg, William A.: *Voadica* (R), 21; *Vergil's Eclogues and Georgics* (R), 32.
 Preuss, Francis A.: *Three Private Speeches of Demosthenes* (R), 14; *Satire of Juvenal* (QB), 16; *Teaching of Etymology*, (QB), 19; *Why Study Pagan Literature?* 33; *The Apology of Plato* (R), 45; *Xenophon, Anabasis III and IV* (R), 54; *Metrical Reading of Latin Verse* (QB), 54; *Hellenistic Civilization* (R), 61.
 Rebert, Homer F.: *Catullus and the Moderns*, 25.
 Stanislaus, Sister M.: *Rip Van Winkle in Ancient Crete*, 10.

